THE

NEW-YORK

Missionary Magazine,

AND

REPOSITORY

OF

RELIGIOUS INTELLIGENCE.

FOR SEPTEMBER, 1803.

FROM THE LONDON EVANGELICAL MAGAZINE.

MEMOIR

OF THE

LATE REV. JOHN ERSKINE, D. D.

If honourable birth and personal endowments,—if amiable manners and extensive benevolence,—if early and exemplary piety and unremitted zeal, during a long and laborious life;—if any, or all these qualities combined, can give weight and interest to character, Dr. John Erskine must be ranked among the most eminent persons of the age in which he lived.

This excellent man was descended from two of the most ancient houses in the peerage of Scotland; and his nearest relations belong to some of the most distinguished and respectable families of that country. His father, Mr. Erskine of Carnock, who will always be mentioned as a man of superior worth and eminent talents, was an advocate at the Scotch bar; and, for some time, Professor of Scotch Law in the University of Edinburgh. His "Institutes of the Law of Scotland," in five folio volumes, as a book of authority and of profound information, is well known to have placed his name among lawyers of the first rank.

Dr. Erskine was the eldest son of this respectable man; and will be allowed to have added, in no small degree, to

the honour of his family. His noble soul animated a feeble and slender body; and yet, through the goodness of Providence to the church, and to the world, he was enabled to sustain many severe shocks of adversity; and was preserved, with his faculties unimpaired, till he had outlived almost all his contemporaries.

His original talents were far beyond the ordinary standard. He was distinguished by the unusual extent and comprehension of his understanding; by the acuteness, the accuracy, and the perspicuity of his reasonings, and by the general clearness and solidity of his judgment.

Dr. Erskine feared God from his earliest youth. Even when at school, though he excelled as a scholar, he had a settled delight in the duties of devotion, and in reading and studying the word of God; and as it points out the tendency of his mind, it is not unimportant to mention, that, in these favourite exercises he was frequently employed, while his class-fellows were engaged in their youthful amusements.

In choosing the ministry of the gospel as the profession in which he was ambitious to employ the talents which God had given him, it was manifest that his motives were of the purest kind; and that he sought not the advantages of this world, but "the profit of many, that they might be saved." This choice did not at first meet the views of some of his respectable relations. They recommended to him the study and profession of law, as more suitable to his rank in life, and as opening to him a surer prospect of acquiring the distinctions to which it entitled him. To enlarge his stock of knowledge, as well as to gratify their wishes, he submitted to receive an education for the Bar; and, there is no doubt, that, from this circumstance, he derived considerable advantages, of which he availed himself through life.

But theology was all along his favourite study. He adhered firmly to his purpose, unshaken by the view of any worldly disadvantage he could sustain by means of it; and when he obtained a licence to preach the gospel, which was in 1742, one of the first texts from which he preached, was this, "I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." He was full of this sentiment, and never departed from it; persuaded, not merely that true religion is the only source of substantial and permanent enjoyment, but that the meanest office

of usefulness in the church of God, is in itself highly honourable; and that, in respect of dignity, of utility, and of personal satisfaction, the ministerial function, rightly discharged, is to be placed above the most splendid secular employments.

He was ordained a minister of the gospel, and became minister of the parish of Kirkintilloch in 1744. In 1753, he was translated to the borough of Culross; and was brought from thence to Edinburgh in 1758, where he was appointed minister of the New Greyfriar's church, and afterwards of the Old Greyfriar's, in conjunction with the celebrated Dr. Robertson, who had been his fellow-student.

At these different places he enjoyed the esteem and affections of his people. They were proud of having a man of his rank, piety, and learning for their minister; and deeply lamented his removal from them. They were delighted and improved by his instructions in public and in private; and the poor and distressed, of every condition, who had been relieved by his charity, or consoled by his sympathy and advice, loved him sincerely; and long after spoke of him with gratitude and respect. His attention to the duties of the pastoral office was exemplary; and such as could not but secure the attachment of a discerning people. He was ever ready to assist them with his counsel:—he grudged no time, and declined no labour that could be employed in their service.

No man had a keener relish for the pleasures of conversation; but in these he did not indulge, considering his time as the property of his hearers. At college he had made great attainments in classical learning; and gave proofs of a capacity formed to excel in the walks either of Literature or of Science. Through the whole of his life, he retained a fondness for these pleasing studies; but he never suffered his pursuit of them to interfere with employments of a nobler and more important nature. He withdrew from company to his closet, not to enrich his mind with the stores of ancient wisdom, or to extend his fame by productions on subjects of taste and genius,—but to edify the church with works of piety, and "to bring forth, out of his treasure, things new and old," for the benefit of them that heard him.

Whilst he faithfully discharged the laborious duties of the ministerial office, he was not negligent of literary studies. They were not permitted to engross much of his

time; but they did not pass without a proportionable share of regard. Of this, many proofs might be given. We shall, however, only mention two :—the first is, That no books of merit, either on the subject of literature or science, were published, which he did not read; and, that as he obtained the earliest information of the state of knowledge abroad, so many foreigners, of eminence for their piety and learning, were indebted to him for copies of new and valuable British works, of whose existence they often received the first intimation by the arrival of his present. But, besides this fact, we have another evidence of the same truth, equally indubitable, and not less to the Doctor's honour; namely, his own publications. Between 1742, the year in which he was licenced, and 1798, the year in which his sermons appeared, the literature of Scotland had suffered a complete revolution. In nothing was the change more apparent than in the manner in which the services of the pulpit were conducted. At the former period, sermons abounded with diffuse illustrations; and were disgraced by colloquial phrases, and vulgar provincialisms. In these later years pulpit-composition has attained a dignity and elegance, of which our forefathers had no conception. Whoever, therefore, reads the Discourses of Dr. Erskine, which, in purity and energy of style, no less than in precision of thought and originality of sentiment, may challenge a comparison with any contemporary sermons*, must be sensible that their author, whose education had been completed sixty years before their publication, must have paid no common attention to literary composition, who could watch the variations of taste, keep pace with its improvement, and adapt his productions to the style of the day. Such must be the inference of every one who examines the work in question. But this conclusion, honourable as it is to his memory, is short of the truth.

To his praise, let it be subjoined, that he did not servilely imitate the refinements of others, or allow himself to be passively borne along with the stream of fashion. His labours contributed to accomplish that revolution to which we have just now alluded, and to form that standard which we admire. He indeed had nobler objects in view than the bare information of the literary taste of his countrymen. But he was not, however, by any means indifferent to this

* See our Review of them, Vol. X. p. 68.

object. In the detached sermons which he printed when a country-clergyman, there was a propriety and correctness which had never been exhibited in any religious productions of North Britain, and which was scarcely surpassed in the English language at that time. His Theological Dissertations, which appeared so early as 1765, contain several masterly disquisitions on some highly interesting branches of Divinity. The subjects indeed did not admit a display of eloquence; but throughout the whole, he has shewn great soundness of judgment, as well as an intimate acquaintance with the doctrines of the gospel, and history of the Christian church.

Indeed, as we have already hinted, with him, Learning was only the handmaid of Religion. He gave the latter the first place in his regard; and cultivated other pursuits only so far as they qualified him for the more competent discharge of his pastoral functions, and enabled him to promote, with greater success, the eternal interests of man.

These were the objects, towards the accomplishment of which, he directed every power of his mind; and nothing on earth ever gave him purer satisfaction, than to see the salutary effects of his own ministrations, or to hear of the progress of religion in foreign parts. About the time that he obtained licence, a remarkable concern for religion had appeared in the States of North America. To obtain the most early and authentic intelligence relative to that great event, he commenced a correspondence with the principal agents in that affair. Nor was his epistolary intercourse confined to American Divines. He soon established a communication with several men of distinguished piety on the continent. This correspondence, which he assiduously cultivated during the whole of his long and laborious life, was at last carried on with many of the successors in the third and fourth generation, from his first correspondents. Besides requiring much time to answer the numerous letters he received from abroad, his acquaintance with foreigners multiplied his labours in another respect. In consequence of having thus rendered himself so extensively known, and of his general character being so high, the friends of many eminent deceased divines, were solicitous to put the manuscripts of their relations, which had been intended for the press, into his hands. The trouble which attended the revisal and correction of many of these publications, was im-

mense. But his active and benevolent spirit shunned no toil that promised to be productive of general good. To his voluntary labours in this way, the religious world is indebted for the greater part of the works of Presidents Edwards and Dickenson, of Stodart, and of Fraser of Alness. Such was his desire to obtain information of the state of religion, morality, and learning, that, besides this correspondence with foreigners, which he had early established, and constantly maintained; at a very advanced period of life, by his own private application, he made himself master of the Dutch and German languages. These opened to him treasures of which he had hitherto but little knowledge. The fruits of his labours in these fields, soon appeared in the first volume of "Sketches and Hints of Church History, and Theological Controversy, chiefly translated, or abridged from Modern Foreign Writers, Edinburgh, 1790." A second volume was published in 1797. These volumes contain the most extensive, interesting, and authentic information respecting the state of religion on the continent, which has of late been presented to the Christian world. When the last volume appeared, the times were peculiarly eventful. The nations of Europe were convulsed, and ruin was threatened to every ancient institution, religious or political. Men saw with terror the progress of revolutionary principles. But while they contemplated with astonishment the events of the past, and the horrors of the present, they were insensible to half their danger. A plan had been formed, and matured in secret, for the subversion of religion, and for the overthrow of the political establishments of Europe. Dr. Erskine, in his Researches into the State of Religion and Morals on the Continent, detected the existence, of this horrid association, and was the first that gave the alarm to his countrymen*. Professor Robison and Abbe Barruel, soon after investigated its rise and progress, and unfolded its designs. Their patriotic labours were not in vain. Many good men, imposed on by the specious appearance it assumed, who were ready to give it their support, were thus recalled to a sense of reason and duty; and a thoughtless multitude, who, though not destitute of natural conscience, are ever fond of change, shrunk with horror from their wishes, when they saw the principles of that new system of politics and religion completely developed, which

* Preface to Sketches, vol. 2. p. 6, 7, 8.

they were about to substitute in place of the old one. When, in consequence of this disclosure, the effects of these dark designs were averted, and reason and order in these latter years prevailed, the heart of the good old man, who loved his religion, and who had studied and admired the British constitution, overflowed with gratitude and joy. Ever after, he reflected with satisfaction on his having contributed to save the nation from such calamity, and to preserve her present privileges.

His zeal to advance the interests of religious truths, led him likewise to take a principal share in the business of the Society in Scotland for propagating Christian Knowledge, of which, so long as his strength remained, he was an active and useful member. When, through the infirmities of age, he was unable to attend its meetings, such was the confidence which the directors had in his information and judgment, that when any difficulty occurred in the management of its affairs, they were in the habit of consulting him at his own house.

His feeble bodily constitution soon felt the approach of old age. For many years past, his appearance was that of a man whose strength was gone. For several winters he had been unable to preach regularly; and for the last thirteen months of his life, he had not preached at all. Before he was entirely laid aside from public duty, his voice was become too weak to be distinctly heard by his congregation. Still, however, the vivacity of his look, and the energy of his manner, bespoke the warmth of his heart, and the vigour of his mind. His mental faculties remained unaffected by his bodily decay. His memory was as ready, his judgment as acute, his imagination as lively, and his inclination for study as strong as in his youthful years. To the last hours of his being, he was busily employed in those pursuits which were the business and pleasure of his life. Since 1801, he had published five numbers of a kind of periodical pamphlet, entitled "Religious Intelligence from Abroad;" and on the week before his death, he sent his book-seller notice, that he had collected materials for another number. His great modesty and diffidence in his own talents, rendered him averse to publishing much of his own, while he was ever ready to bring forward the works of others. The public regretted that he spent his time in labours of this kind; and his friends remonstrated against

the impropriety of his depriving the world of the benefit of his own productions. He felt the force of these remonstrances, and, in 1798, published his Doctrinal and Occasional Sermons, one volume, octavo; after which, he was engaged, as his health permitted, in preparing for the press a volume of Practical Discourses, and a work of a similar nature with his Sketches of Church History and Theological Controversy. The sermons, it is expected, will soon appear: but, owing to a peculiar obscurity in his hand-writing, the great mass of his other manuscripts will be lost to the world.

While thus actively and usefully employed, his life was fast hastening to a close. No acute disease announced his dissolution; his death was sudden, but gentle and easy. In the circumstances of it, the words of Dr. Young seemed to be realized,

> " ———Heaven owns her friends
> " On this side death, and points them out to man."

On Tuesday the 18th of January last, he was occupied till a late hour in his study. About four o'clock on the morning of the 19th, he was taken ill. The alarm was immediately given to his family; but before they could be collected around him, he expired.—" Mark the perfect man, and behold the upright; for the end of that man is peace."

His body was interred on the 25th, in the new burying-ground, Greyfriar's church-yard. The hearse was followed by a large number of mourning-coaches, passed through a vast concourse of the populace, who had assembled to view the funeral of their venerable and beloved pastor.

On the sabbath following, the subject of his death was improved from many of the pulpits in Edinburgh. At the request of his widow, his much respected friend Dr. Davidson, preached in the Old Greyfriar's church to a numerous and afflicted audience, a suitable discourse from 2 Tim. iv. 7, 8.

Dr. Erskine married the Hon. Miss Mackay, daughter of Lord Rae, who survives, with one son and three daughters, to lament his loss.

In his temper, Dr. Erskine was ardent and benevolent. His affections were warm, and his attachments perpetual. His piety was constant and lively; and, while he exhibited in his conduct a beautiful example of the graces and virtues

of that religion of which he was a minister, he enjoyed, in a high degree, the cheering hopes which the faith of the gospel inspires. He was remarkable for the simplicity of his manners, and for that genuine humility, which is the attendant and brightest ornament of real greatness. His beneficent deeds, which were very numerous, and remain a precious memorial of him, were performed in the unostentatious manner of that charity which "seeketh not her own." He was never ashamed to avow his own convictions of the truth: and, while he put the most candid construction on the motives of those who differed from him in sentiment, he maintained his own principles with firmness. In the General Assembly of the Church of Scotland, he was considered as a leader of the popular party. There, however, his openness and integrity of character, secured him, what few have enjoyed, the confidence and affection of his friends, and the esteem of his opponents. Of the high reputation to which his virtues had raised him, no proof more decisive can be given, than a circumstance which occurred during the disturbances in Edinburgh, in February 1779, occasioned by the celebrated bill, proposed at that time to have been introduced into Parliament, for the repeal of the penal statutes against the Catholics in Scotland. The furious mob, which, in defiance of the military, had assembled in the College-court, with the intention of demolishing, the house of Principal Robertson, became quiet at his approach; and, in consequence of his exhortation to them, desisted from their purpose.

Dr. Erskine's independence and liberality of mind, deserve to be particularly mentioned. These were qualities that shone conspicuously thro' the whole of his life; and which he possessed in so eminent a degree, that many thought he carried them to an extreme.

Considering the time Dr. Erskine spent in the minute discharge of a very extensive and laborious office, it may seem astonishing that he could read and write so much as he did. They, however, who had the happiness to know him, and saw how he husbanded his time, wonder not so much at the amount of his labours, as at the manner in which his feeble constitution underwent the fatigue. Like his Divine Master, he seemed ever to think himself bound to be about his Father's business. A saying of his own, fresh in the memory of many of his friends, was the maxim

that governed his conduct :—" Action is the rest of the soul."

Dr. Erskine was the last of an old school of divines in Edinburgh, who were an honour to the age in which they lived ; many of whose names will be perpetuated in the history of their country to the latest generation.

FOR THE NEW-YORK MISSIONARY MAGAZINE.

BAXTER'S DEFENCE.

Washington Academy, Sept. 9, 1803.

MR. DAVIS,

IN a late number of your Magazine, I observed a publication taken from the *Christian Observer*, which contains some severe, and I think, not very candid remarks on my letter, respecting the Kentucky revival. However unpleasant it may be, to enter into a public controversy, particularly on this subject, I feel myself called upon by that publication, to correct some of its misrepresentations and erroneous statements.

The most important charge, which that writer makes against me, as the author of the letter in question, is, that I have brought forward the falling down, as a certain test of true religion, and have expressed, "no doubt respecting the real conversion of those who thus fell down."—To refute this charge, I shall make two quotations from the letter itself, which exhibited my real opinion, so far as I intended, at that time, to express an opinion on the subject. The quotations are as follow :

" But perhaps the most numerous class consists of those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks, before they receive comfort."

" As to those who fall down under legal convictions, and continue in that state, they are not different from those who obtain convictions in other revivals, excepting that their distress is more severe." From these two passages as well as from the general drift of the letter, I supposed it would naturally follow, that I considered the falling down as a concomitant of some kind of religious impressions, and in many

cases only as a concomitant of legal convictions. And I trust, every one knows that legal convictions are not the same with conversion, and that in all revivals, numbers come under serious impressions who never obtain real religion. And if *I* did not throw out any formal caution, to prevent a belief that falling down, and becoming religious were the same thing, it was simply because I had not met with any person in Kentucky, or elsewhere, who was ignorant enough to suppose they were. The clergy in Kentucky, so far from considering the falling down, as a test of conversion, have been perhaps more cautious during the late revival, than on former occasions, in examining young communicants respecting their faith and repentance, and all the constituents of real religion.

With respect to the immediate causes of those extraordinary bodily exercises, which have attended both the western and southern revivals, I have not been able to form any opinion very satisfactory to my own mind. When I first saw them, I thought them very strange concomitants of divine worship. But they appeared so entirely involuntary, they came so suddenly, and so erresistably on their subjects, and made such havock among infidels, and other vicious characters, that although unable to account for them, I did not think proper to oppose them ; I was therefore obliged to overlook them altogether, and form my opinion of the work, from the views and exercises of the mind, which its subject seemed to possess.

In this, however, as in many other cases, it is more difficult to say what the true cause is, than what it is not; and of all theories which I have seen on this subject, I think that the most untenable which ascribes these phenomena wholly to sympathy. The *sympathy* of such a theory is like *chance* in atheistical systems, it has a great deal to do which it cannot possibly do. However, as this is the theory which the *Christian Observer* has espoused, I shall examine it a litttle by the common rules of philosophizing. Let it be remembered, that in all our researches into nature, no second causes are to be admitted, but such as are known to exist, and such as are sufficient to account for the effects assigned to them. It is certain that sympathy exists in a greater or less degree in every mind. So far then, and I think no farther, the *Christian Observer* is on good ground: for it is equally certain, that sympathy cannot account for the extraordinary

appearances attending the western and southern revivals. I presume it is agreed, that *sympathy* is that principle of our nature, which enables us to partake in the feelings of others. And when an object is presented, to excite this principle, and draw it into exercise, it is impossible to say how far it may go, or what effects it may not be able to produce. If I see an object in distress, sympathy may communicate a similar distress to my own mind; and by this principle, every passion, and perhaps many of the disorders to which human nature is liable, may be transmitted from one person to another. But as sympathy cannot operate without an object, it never could have begun such a work as that in Kentucky: and should the work once have ceased for a few hours, sympathy could not again have brought it into operation. All therefore that can with truth be conceded to the friends of this theory, is, that one person should have fallen prostrate under religious impressions, another sympathizing with him might also have fallen; but what occasioned the prostration of the first?—Here it is evident that another cause must be supposed, wholly distinct from sympathy, and sufficient of itself to account for all the phenomena in question:—And this cause must have begun the exercises at every society or public meeting, in which people have actually fallen. But as it is not only unnecessary, but also unreasonable, to multiply causes at this rate, so sympathy should not be introduced at all in such cases, unless when in the progress of the work, we discover the evident symptoms of its presence.

But although I do not deny that sympathy may have some influence in almost all revivals, yet many things have attended the falling down in Kentucky, for which it cannot account. It would hardly be supposed to operate much on deists and profligates, who attended with the professed design of ridiculing the work: men do not often sympathize with what they hate, and these people were not "*readily yielding to the impassioned tones of the preacher, and encouraging in themselves a sympathy with those who were screaming and falling down around them.*" Sympathy could not occasion the exercises of those who fell in their own houses, or on their farms, or when retired for secret devotion. But perhaps the hardest case of all would be, that of a person arrested in sleep. Suppose a person to lie down in his usual health, and awaking suddenly in the night, without any

dream, to find his body powerless, and his mind crouded with the most serious ideas respecting religion.—I am credibly informed that such cases have occurred, and could sympathy account for them!

But the *Christian Observer* does not appear satisfied with his own theory, for in the conclusion of his remarks he tells us, we must not venture to impute these disorderly effects to the God of order, and that we should rather consider them as the works of the devil. But I would wish to know here, whether it be such a criminal disorder for people to fall down when they are not able to stand? And if falling down be such an act of disorder, as cannot originate from a real work of God, ought we not to doubt the religion of Daniel* and of St. John,† and also the conversion of St. Paul.‡ But before we impute this work to the devil, let the following facts be well considered. When this work prostrates the infidel and the profligate (as it often does) they are constrained to pray like the publican, "God be merciful to me a sinner." They warn their old companions of the danger of their former principles and practices, and tell them that nothing but the religion of Jesus can give ease to a guilty conscience, and secure their present and future felicity. And numbers who began their reformation from incidents of this kind, have now continued for some years to support the characters of sober, humble, orderly, and exemplary christians. Let any man read his bible, and then ask himself whether these things can be the work of the devil. What, indeed, has the devil to do to annoy deistical minds with distressing apprehensions of their guilt, and make them pray to the almighty in the language of gospel penitence?

But the *Christian Observer* supposes that "these strange emotions are not in general so involuntary as they appear to be, because it is very easy for the preachers to repress them when inclined to do so." On my part I am fully convinced that those in Kentucky were generally involuntary, and I will state the following reasons for my opinion:

1. Because there was no sufficient temptation to counterfeit them: they were not thought to be any test of real religion, and conferred no particular eclat on the characters of their subjects.

2. Because ignorant boys and girls who were the subjects of it, often personated the converted sinner or triumphant

* Dan. x. † Rev. i. 17. ‡ Acts ix. 4.

believer, more naturally and pathetically than perhaps the best stage-actor in the world could have done it.

3. Because a very large proportion of those who fell were decided and professed enemies of the work: and numbers of those were arrested and laid prostrate at the very moment they were reproaching others for falling. To illustrate this point, I shall exhibit a single instance, out of a multitude which might be produced. Two persons attended, on a sacramental occasion, to make their remarks. They separated in the congregation, but met again after the worship was concluded, and entered into conversation on the subject. One of them said he thought it must be a work of God: the other hastily replied, "I am persuaded it is a work of the devil." He had scarcely spoken this sentence, when he felt his whole system unnerved; and tumbling headlong off a log on which he had been standing, narrowly escaped giving his head a severe stroke against a tree.

4. Because it frequently happened, that sober and elderly professors of religion, who were not enemies of the work upon the whole, but opposed the falling down as a disorderly matter, were among the first victims of its power, when the revival came into their neighbourhoods.

5. Because in some who fell, pulsation, breathing, and other symptoms of life disappeared for a considerable time. I was not myself an eye witness of such cases, but had information of them from good authority.

These reasons, I trust, will be thought sufficient to justify my opinion; though I am fully convinced, that it is impossible, by any representation, to give such satisfactory evidence of the involuntary nature of these exercises, as a candid spectator would obtain by the actual examination of them. But I will further remark, that the *Christian Observer* seems to have formed his opinion on this subject, from his acquaintance with certain denominations of christians, who voluntarily convert their worship into a scene of uproar and disorder, on purpose to encourage, and, if possible, to produce extraordinary affections of the body. But I can assure him, and the public, that the appearance of things in Kentucky were very different. The people there, so far as I had an opportunity of observing them, met with gravity and composure; the ministers proceeded to conduct the worship in the usual way; their addresses

indeed were often serious and pathetic, but there was nothing wild or extravagant in their manner of representing divine truth. In this state of things the people discovered great affection, and began to fall down, though without any noise, sufficient to intercept the worship. After the congregation was dismissed, attention was paid to those who had fallen; who sometimes exhorted their friends, and recommended religion in the most affecting manner; but in other cases requested the prayers of the clergy for themselves. After prayers, hymns were generally sung, and perhaps an exhortation given suitable to the occasion. These things appeared in a great measure unavoidable. To have left the people lying prostrate and helpless on the ground, would have seemed cruel—to have refused praying for them when requested, would have been more cruel—and not to have heard them when recommending religion with a degree of earnestness almost inconceivable, could hardly be thought decent. These things, however, were what the enemies of the work called disorder. But it may still be a question, whether all this would appear disorderly to the supreme being; more especially as it took place after the worship was concluded, and was done, so far as I could judge, with sincere views to edification:—And I firmly believe, that if a sacred regard to the apostolic precept, "Let all things be done decently and in order," could have prevented those bodily exercises, they would not have prevailed in Kentucky. I do not remember to have met with any Presbyterian there, either of the clergy or of the laity, who had not felt strongly prejudiced against them on their first appearance. But when they saw them force themselves into their congregations under the usual means of grace, and such as they thought it their duty to employ for the edification of the church, what could they do? There certainly was no way to put an effectual stop to the falling down, but by forsaking public worship entirely, or at least by suppressing every thing which had the appearance of lively devotion.

The *Christian Observer* makes a number of remarks in the essay under consideration, in which I do not fully comprehend his aim. He appears much displeased with the people for assembling on sacramental occasions, to the amount of ten, twelve, or twenty thousand—for dividing themselves into separate auditories, and having the worship conducted at different stands at the same time, and for con-

tinuing so long upon the ground. These things, together with the falling down, are comprehended under one general censure, but whether the writer esteemed them all equally bad cannot be easily collected from his publication.

As to the falling down if that were a criminal matter, on whom shall the criminality be fixed? The clergy appointed their sacraments as they thought most convenient, and if the people chose to attend to the number of ten, twelve, or even twenty thousand; I do not know that any one was in duty bound to prevent them. And when the assemblies become so large that one minister could not address them, what could they have done better than to erect different stands at such distances, that the speakers might not interrupt each other, and conduct the worship at different places—and with respect to encamping on the ground, that was a matter of necessity, however it might correspond with their inclinations. If people at a distance chose to attend sacraments upon some of the most important theatres of the revival, where they knew the neighbourhoods could not possibly accommodate all the strangers, they were certainly not to be blamed for bringing their waggons and accommodating themselves. And let it be remembered, that the encampments were conducted with so much caution, as to be liable to no objections in point of decorum. It is true, indeed, that a censorious and restless spirit, which always condemns every thing connected with religion, made some clamor at first on this subject: but the good order observed on those occasions, has reduced it to silence.

Upon the whole, sir, I am still of the opinion, that the western revivals are among the greatest of which we have had any account. If some consequences rather disagreeable, should grow out of the uncultivated state of religious society, let those who have it in their power correct them as far as possible—let others impute them to their proper *cause*—and let every one be most modest and cautious about condemning a work which carries the manifest signature of a divine and almighty agent. It is always difficult to conduct a revival to the best advantage. It is peculiarly so in a place whose population is composed of emigrants from different countries, possessing different habits, and many of them ignorant even of the first principles of revealed religion. However, I am happy to state, that the Kentucky revival is still producing its usual and beneficial effects. A similar

one has broken out, some weeks since, in the state of Tennessee, and perhaps with greater power than any which have preceded it. As to the Cumberland revival, this is the sixth summer since its commencement; and I am told it is still in progress, and that instances of apostacy are not numerous. This is longer than I have known any other revival to continue, and seems to refute the opinion, that, "violent emotions are short lived." However true it may be in common matters, that what is powerful will not be lasting, yet in genuine revivals of religion, it will be as God Almighty pleases.

I have now, MR. DAVIS, sent you a few hasty remarks, in defence of myself, and of the Kentucky revival. I should have been willing to have entered into this subject more fully, and with greater accuracy, but a variety of pressing engagements, made it impossible to do so at this time, and I did not wish to delay my answer. I suppose the discussion will stop here; but if it should not, I entertain a hope, that I shall not be obliged in future, to deal with an anonymous writer.

Your's, with the highest esteem,
GEORGE A. BAXTER.

MR. CORNELIUS DAVIS.

ON CRUELTY TO ANIMALS.

Extracted from a MANUSCRIPT ORATION, designed to discountenance Cruelty to Animals.

AFTER all that has been pleaded in favor of a more kind and lenient treatment of the inferior creation, I frankly avow, that I have no esteem of that distorted benevolence, which will drop a tear at the death of a Canary bird, while it rejoices in the death of a man, who is viewed as a rival or an enemy; that benevolence which will weep at the least accident which befalls a favorite lap-dog, while it brandishes the lash of cruelty over a fellow human, who innocently bears the reproachful name of slave. This same benevolence will speak with the greatest engagedness, and apparent disinterestedness of the rights of man, who is a worm, but will hear the great Jehovah blasphemed, and see his altars thrown down without one painful emotion. This is all studied affectation; it rises not a hair's breadth above perfect selfish-

ness. Real benevolence, acts with more uniformity. She ranges the universe, embracing every thing which hath life, and breath. As the objects of her view become greater, and more important in the system, so her affection increases.

He that really regards the life of his beast, will regard the liberty of his slave; or, to speak more properly, he will not have a slave; and that man, who is an unaffected philanthropist, does not withhold supreme love and adoration from HIM, who possesses more existence, dignity and excellence, than all creation. Would you be consistently benevolent, be universally so!

FOR THE NEW-YORK MISSIONARY MAGAZINE.

REMARKS ON 2 SAMUEL, XXIII. 9—12.

As I was reading 2 *Sam.* xxiii. 9—12, the following thoughts occurred to my mind, which the Editor may give to his readers, if he should think them worthy their attention.

In this passage (which I will thank the reader to turn to) Eleazar, the son of Dodo, and Shammah, the son of Agee, are represented as being heroes, and doing great exploits; yet, in both cases, it is said, "and the LORD wrought a great victory." All the glory redounds to GOD; yet not so as to take away praise from those who do worthily. The LORD worketh *all things**. Some things he does by his Almighty *fiat*, without the intervention of any second cause: so it was with the work of creation. He could make use of no creature to produce all things, out of nothing. Some things he does in the use of means, or second causes. He uses three kinds of instruments to accomplish his purposes: 1. Unintelligent instruments, which are not capable of either sin, or holiness. For example: GOD clothes us with the coat of the flax, and the fleece of the sheep, and satisfies our hunger with bread. Since these means of support, are of his own providing, is it not clear that we ought to be thankful to our heavenly Father, as much as if he warmed and filled us by his *immediate* power, without the use of these means? GOD makes use of the sun to give light and heat to the world. Ought God to have any less glory, than though

* Ephesians i. 11.

he warmed and enlightened the earth without this medium? Unintelligent instruments do us good without any design of their own; if therefore they are useful to us, it is wholly owing to HIM, who, by them, brings to pass *his* holy and merciful purposes.

2. GOD makes use of *wicked intelligent agents* as instruments, with which to do good. Take for a lively example the crucifiers of Christ. *These men* were made instruments, of bringing about infinite good, but ought not GOD to have *all* the glory of all the good, which was produced by their means? Certainly the malicious Jews ought not to have any of it: for what they did was done with wicked hands and evil designs. "But GOD meant it unto good, to bring to pass as at this day, *to save much people alive.*" All the good, which will eventually be brought about by the instrumentality of wicked agents, is manifestly to be ascribed to HIM, in whose hand is the king's heart, and who turneth it whithersoever he will.

3. The other class of instruments, which GOD uses to promote his benevolent designs, are, *holy intelligent creatures.* These are as much his instruments, as the sun and rain. He ought therefore to have the glory of the good which they do, as much as though he made use of unintelligent agents. At the same time, some praise is due to these good intelligent instruments. Their praise does not, however, diminish aught from the glory of the supreme agent; any more than it derogates from the honor of a curious mechanic, to praise the watch or clock, which he has made. Do not understand me to say, that a *good man* has no more praise than a *good watch.* A good man has the image of GOD. He, from his heart, chooses the same thing, which infinite benevolence chooses. He is truly excellent and worthy of esteem; for the same reason that GOD himself is worthy to be loved: But his praise is still that of an instrument, fitted and used by the Creator. Good men, in the scriptures, are extolled just in proportion to their goodness, and in proportion to what they do to advance the glory of GOD: But their rising higher in the scale of holy fame, does not decrease the tribute of praise due to GOD. We will suppose Paul was a holier man than Timothy, and did more to spread the gospel; but this did not make it unsuitable for GOD to have all the glory of the good which Paul did, any more than of that which was done by Timothy. They were both instruments

in the hand of the same GOD. They were equally dependant upon him for grace and success. Paul felt this GOD exalting truth, when he said, "Neither is he that planteth any thing, neither is he that watereth, but GOD that giveth the increase." Eleazar and Shammah, mentioned in the passage which gave rise to these reflections, are honorably enrolled among the first of David's worthies. They were valiant; but their valor was from GOD. They were victorious; but we are informed "the LORD wrought the victory." This is not put down to derogate from their valor, but to exalt the LORD of hosts, on whom we are all, whether weak or strong, equally dependant.

The attention which we have paid to this passage of scripture, will suggest this thought,—Would it not be a great improvement to profane history, if *divine agency and providence* were more brought into the readers view? The historian may give his heroes and statesmen all the honor that men could ask for, and yet give the glory of all their glory to HIM who makes them courageous and wise. The bible history accurately distinguishes between the different characters of whom it speaks. It praises Abraham's faith—the disinterestedness of Moses—the courage of David and his mighty men—the wisdom and sagacity of Solomon—the zeal of Paul—and the tender affection of John. On the other hand, it utterly condemns the tyranny of Pharaoh—the insurrectious spirit of Korah and his companions—the envy and jealousy of king Saul—the impiety of Jeroboam—the pride of Nebuchadnezzar—the cruelty of Herod—and the unbelief of the Jews, who put to death the Son of GOD. The bible does not destroy all distinction between the virtuous and vicious; but it throws created agents into the back ground of the picture, and exhibits Jehovah, as the supreme agent, *forming light, and creating darkness, making peace, and creating evil, and doing all these things*,* which are brought about by the instrumentality of creatures—some good, and some bad. This makes it much more entertaining, and improving. If the historian keeps the supreme being and his providence, out of his own sight, the pious reader will not altogether keep him out of his sight. But the writer, were he so minded, could, without much trouble, assist the reader in discovering the footsteps of the almighty. I do not wish to see profane history written exactly in the stile of the bible. Perhaps it would not

* Isaiah xlv. 7.

be suitable, to mention the name of GOD so frequently, as it is in the sacred writings.—The book of Esther, has not the name of GOD once mentioned in it—and yet it is full of GOD and providence: These are clearly held forth to view through the whole book. Does not the late history of *Connecticut*, by *Dr. Trumbull*, deserve to be esteemed on this account, that while the curiosity is gratified, and the understanding enlarged, the heart also is comforted with his pious remarks? Is it not, on this account, a good model for other historiographers? Is it not a thing much to be desired, that GOD would put it into the hearts of pious men, to write history, without being too much afraid of sprinkling their works with this precious salt of piety? Some of the most important histories are written by deists. These men often mix their infidelity, with their historical writings.—They take every opportunity to give a thrust at that holy religion, which they hate. On this account their works are poisonous to our youth, and are not so nourishing to the established christian, as histories interspersed with some religious observations.—Here let me add, if the histories, with which you furnish your children, do not expressly inform them, that what they are reading, is the providence of GOD, you, who are parents, should be engaged to direct their minds to notice the footsteps of the most high. Teach them that what they are reading, if true, is all of it the providence of GOD. While you are thus instructing your children to regard the operation of the divine hand, you may discover many mysteries in GOD's providence, which would otherwise have been hid from your own eyes.

FROM FULLER'S BACKSLIDER.

THE LOVE OF THE WORLD.

ANOTHER way in which a departure from God very often operates, is, by *the love of the world.*—It is not uncommon for persons who once appeared to be zealous, affectionate, and devoted to God, when they come to be settled in life, and to enter into its necessary avocations to lose all heart for religion, and take no delight in any thing but saving money. This, it is true, is not generally considered by the world as

disreputable: on the contrary, provided we be fair in our dealings, it is reckoned a mark of wisdom. *Men will praise thee when thou doest well for thyself.* Such a one, say they, is a discreet man, and one that knows how to secure the *main chance.* Yet the scriptures are very decisive against such characters. This is the sin which they denominate the *lust of the eye,** The cares, and riches, and pleasures of this life, are described as *choking the word*, and rendering it unfruitful. It is worthy of special notice, that when our Lord had warned his followers *to take heed and beware of covetousness*, the example which he gives of this sin is not of one that was a plunderer of other men's property, an unfair dealer, or an oppressor of the poor; but of a *certain rich man whose ground brought forth plentifully*; and whose only object appeared to be, first to acquire a handsome fortune, and then to retire from business and live at his ease.† This also appears to be the character which is *blessed* by wicked men, *but abhorred of God* ‡ A man who deals unfairly with men, gains not their blessing, but their curse. Men in general regard only themselves: so long therefore as any person deals justly with them, they care not what his conduct is towards God. But it is affecting to think that the very character which they bless and envy, God abhors. The decision of heaven is nothing less than this, *if any man love the world, the love of the Father is not in him.*¶ So far is the love of this world from being the less dangerous on account of its falling so little under human censure, that it is the more so. If we be guilty of any thing which exposes us to the reproach of mankind, such reproach may assist the remonstrances of conscience, and of God, in carrying conviction to our bosoms; but of that for which the world acquits us, we shall be exceedingly disposed to acquit ourselves.

It has long appeared to me that this species of covetousness will, in all probability, prove the eternal overthrow of more characters among professing people than almost any other sin; and this because it is almost the only sin which may be indulged, and a profession of religion at the same time supported. If a man be a drunkard, a fornicator, an adulterer, or a liar; if he rob his neighbour, oppress the poor, or deal unjustly, he must give up his pretences to religion; or if not, his religious connexions, if they are wor-

* 1 John ii. 16. † Luke xii. 15, 21. ‡ Ps. x. 3. ¶ 1 John ii. 15.

thy of being so denominated, will give him up: but he may *love the world, and the things of the world*, and at the same time retain his character. If the depravity of the human heart be not subdued by the grace of God, it will operate. If a dam be placed across some of its ordinary channels, it will flow with greater depth and rapidity in those which remain. It is thus. perhaps, that avarice is most prevalent in old age, when the power of pursuing other vices has in a great measure subsided. And thus it is with religious professors whose hearts are not right with God. They cannot figure away with the profane, nor indulge in gross immoralities: but they can love the world supremely, to the neglect of God, and be scarcely amenable to human judgment.

And whatever may prove the overthrow of a mere professor, may be a temptation to a good man, and greatly injure his soul. Of this the case of *Lot*, when he parted with Abraham, furnishes an affecting example. When a situation was put to his choice, *he lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where;* and he took up his residence in Sodom. He had better have dwelt in a wilderness, than among that debauched people: but he consulted worldly advantages, and the spiritual well-being of his family was overlooked. And what was the consequence? It is true, he was a righteous man, and his righteous soul was grieved with the filthy conversation of the wicked from day to day: but he could have very little influence over them, while they, on the contrary, found means of communicating their odious vices to his family. Some of his daughters appear to have been married while in Sodom, and when the city was to be destroyed, neither they nor their husbands could be persuaded to make their escape, and so probably perished in the overthrow. The heart of his wife was so attached, it seems, to what she had left behind, that she must needs *look back;* for which she was rendered a monument of divine displeasure. And as to his two single daughters, though they escaped with him to the mountain, yet they had learnt so much of the ways of Sodom as to cover his old age with infamy. This, together with the loss of all his substance, were the fruits of the *well-watered plain*, which he had fixed his eyes upon, to the neglect of his spiritual interest. Yet how frequently is the same part acted over again. In the choice of settlements for ourselves, or our children, how common is it to over-

look the immorality of the place, the irreligiousness of the connexions, or the want of a gospel ministry; and to direct our enquiries only to temporal advantages. From the same principle also many have dealt largely in speculation, and plunged into engagements far beyond their circumstances. The hope of making a fortune, as it is termed, by some lucky hit, draws them into measures which ruin not only themselves, but many who confide in them. That mere worldly men should act in this manner, is not a matter of surprise; but that men professing to fear God should imitate them——*this is a lamentation, and shall be for a lamentation!*

GOSPEL PRIVILEGES.

It is a privilege to *hear*, as well as to *preach*, the Gospel. It was a privilege of the Gentiles to *hear* Paul, as well as a privilege of Paul to *preach* to the Gentiles. And it is a privilege of the People now to *hear* the Ministers of Christ, as well as a privilege of the Ministers of Christ to *preach* to the people. Indeed, the opportunity of hearing the Gospel, is one of the highest privileges that mankind can ever enjoy. What greater privilege can Christ bestow upon any people, than to raise up an able and faithful Minister, and furnish him with his richest gifts and graces, and send him among them, to open their eyes, and turn them from darkness to light, and from the power of Satan unto God? This great and invaluable blessing, my hearers, you all enjoy, who enjoy able and faithful Ministers. How then will you be able to answer it to Christ at the day of Judgment, if you esteem it a *burden* rather than a *privilege*, to hear them preach; and from Sabbath to Sabbath, neglect to appear in the house of God, to seek the law at their mouth? You had better misimprove any other day in the week, than misimprove the Sabbath. You had better misimprove seed time and harvest, than misimprove the precious season of hearing the word of God. You had better absent yourselves from any other place, than from the place of public worship, where God manifests his presence, and displays his pardoning mercy. You had better therefore abuse any other privilege you enjoy, than abuse the privilege of *hearing* the Gospel, for if you abuse this privilege, you will abuse Light, which above

all things will enhance your guilt, and aggravate your everlasting ruin. For, says Christ himself, "*This* is the *Condemnation*, that *light* is come into the world, and men loved darkness rather than Light."

Religious Intelligence.

OTAHEITE.

Missionary Residence, Mattavai, Otaheite, July 8, 1802.

In the latter end of March, a great meeting was held in Attahoora district, the long expected one taken notice of in some of our former letters and journals, at which Otoo, after formally demanding, and being denied, forcibly took from the natives of that land a billet of wood, which these poor heathens call their great god, and which has been the occasion of a great rebellion and much bloodshed.

At the time of the meeting in Attahoora, a gale of wind from the N. N. W. prevailed, that occasioned the loss of the Norfolk; she being forced on shore on the beach, a little to the southward of the British house. By the dispensation of Providence, seventeen more of our countrymen were unexpectedly brought to sojourn with us in Mattavai. Only the hull of the Norfolk is lost; her crew, guns, stores, cargo, &c. were safely landed.

A few days after this event, Otoo, Pomarre, &c. who were in Papparra district, in their way to Towteera, in Tyaraboo, where they were going to celebrate some heathenish rites, and deposit the idol that they had plundered the Attahoorooans of, sent us word that we should be upon our guard, for there was a probability of our being attacked by the Attahoorooans. But ten days had elapsed, from the time of our receiving this intelligence, when the Attahoorooans did, in a powerful body, break into the adjoining district of Fwhaa, killed some diseased persons that were not able to make their escape, plundered and burnt the houses of the inhabitants, and pursued their conquest into Oparre, were also they expelled the natives and fired a few dwellings; which done, they withdrew to their own land. The fugitives of Fwhaa and Oparre took refuge near our habitation. The report was, that we likewise were to be

assaulted, our persons destroyed, and property plundered. Captain House, of the Norfolk, and Captain Bishop, to whom (under God) we are indebted for our preservation, exerted themselves much upon the occasion. Four small brass cannon, saved from the Norfolk, were planted in the most advantageous manner then judged. All the seamen and brethren that could, or could not, handle a musket, were immediately embodied, as far as the muskets would go, and taught so much the use of arms, as to be able to load and fire, &c. guards were posted, and every precaution taken against a surprise.

In a few days more, a party consisting of about two or three hundred men, with their wives and children, arrived from Eimeo, being sent for by Pomarre, to come and fight the Attahoorooans. They formed their encampment in the bay, where the long house called Nannoo (now burnt) stood. Here they were reinforced by those of Fwhaa, Oparre, Mattavai, and sundries, that came from Pomarre. The Attahoorooans met them, fought them, and drove them to the foot of the One Tree Hill. All now was confusion and fear among the natives. They asserted that their god fought for the rebels, and that they were irresistible. All around appeared confident that the Englishmen should next feel the weight of their arm, whom they would rush upon at once, and overpower with numbers. Captain Bishop, and a strong party of musqueteers, on the day of action, had taken possession of the western pass, on the top of the hill, in order to resist the rebels, should they prevail over the king's friends, and attempt to enter this district. However, instead of that, they dispatched a messenger with the following terms:—

1. They offered the Englishmen the peace (or government) of the districts of Mattavai, Oparre, and Fwhaa.

2. If refused, they demanded a passage through Mattavai, to go to the eastward.

3. If denied that they would fight their way.

Our path of duty was plain. To have admitted them into Mattavai, would have been the certain destruction of many helpless persons, who had already been compelled to fly for their lives, and who had placed themselves under the shadow of our wings for protection. To engage in war with them, was what all were averse to. We hesitated not in acceding to the first proposal. The Attahoorooans

ratified the treaty, and retired to their own territories. Whether or no they would really have ventured to attack us, if the first term had been refused, and the second denied, we cannot tell; but we think we may be sure of this, that, if at this crisis only the Society had been residing in this district, the Attahoorooans would doubtless have pursued their advantages, and we must have hastily retreated, or fallen a sacrifice to their savage fury, which regards neither age, sex, nor condition at such times.—Here then we saw the lighting down of the arm of the Lord, in our defence, his omnisciency in the knowledge of futurity, his wisdom in providing fit means for effecting the purpose of his goodness and his tender mercy towards us, that we, unworthy as we are, should be subjects of so much providence, care, and love.

The beaten party that surrounded us, filled our ears with repeated assurances, that the rebels only meant to deceive us; and their real design was to lull us into a security, that they might obtain a more easy conquest over us; so that we were kept in continual anxiety, and sometimes so alarmed, that we were obliged to sleep upon our arms all night; and at others, to rise suddenly from our beds and prepare for action, as if the foe were already at the door. Nor were the refugess less harrassed, for what awakened our fears kept theirs awake; terrified with the apprehension of the invaders approach, whom they deemed unconquerable, they stole off by degrees in their canoes, &c. to the eastward. The greater part of the Eimeans, with their families, had fled for shelter to the small island that stands in Nannoo Bay, where the foe, who had no canoes, could not follow them. There they remained fear-bound several days after the Attahoorooans had evacuated Oparre, not daring to move, and sending to the Englishmen to go down and escort them up to Mattavai: which, however, was not considered as expedient to be done.

Intelligence of what had transpired we sent off to Pomarre, who remained at Towteera, busily employed in the mysteries of Satan, and shedding the blood of his subjects in sacrifice to his god; so infatuated with his abominable superstition, that he durst not stir a step towards checking the rebellion, which was growing stronger and stronger every day. The rebels took advantage of his folly, and executed what in this country may very well be termed a bold and daring plan.

Having expeditiously finished certain religious ceremonies over the dead bodies they had taken in the last action, and being joined by the districts of Paparra, Puppe, Ooreede, and Pappe-are, they crossed the isthmus, marched up to Towteera, and attacked Pomarre and all his force. This was done with so much secrecy and alertness, that Pomarre had but just time to collect his scattered people together, and prepare for their reception. On the king's side were about forty musquets and a swivel; the rebels had about fourteen. In point of men, it is thought that the superiority was on the king's part also. In the evening, the two parties met; a slight skirmish ensued, in which, it is said by some, that the rebels received a check; but in a night assault they made, they killed a great chief, relation and friend of Pomarre. This threw the king's forces into confusion; with the utmost precipitation they took to their canoes, fled, and left the rebels masters of Tyaraboo.

Pomarre, with his routed army, bore down from Mattavai. Captain Bishop received him and his son under arms as a token of respect. The chief, and all his family's countenances were strongly marked with fear and dejection; he talked sometimes of flying directly to Eimeo, but when he saw what we had done and were doing, in fortifying our new house for self-defence, he appeared to take heart a little, and seemed to begin to hope that all was not yet lost.—Thus the kind Providence that had so graciously wrought for our protection, took under its saving wings these poor heathens. May the day soon come when many of them shall know him who is the Saviour of all men.

Expecting that now the rebels would certainly pursue their success, which was the general opinion of all Pomarre's adherents, we laboured to make ourselves as strong as possible, that when they should appear, we might have no cause to reproach ourselves with self confidence and neglect of necessary means for preservation, from a savage enemy never provoked by us, and whose only aim in warring against us must be for the sake of shedding blood and plunder.

We cut down all the bread fruit, cocoa nut trees, &c. (amounting to some score) which we conceived would be favourable for them, from behind, to annoy us with their musquets and slings. With the trees we formed a strong pallisade round the lower apartments of our new house to

which the whole of the society was retired, as also Captains House and Bishop, with their property and sundry seamen. While the veranda, that runs the length of the front of the building, was barricaded; as likewise the upper apartments, with chests, bedding, bales of natives cloth, &c. so as to be in general musquet ball proof. Before this, the four small cannon had been removed from their former situations, and planted in two upper end rooms, where they commanded an extensive range; the small arms were distributed in the other apartments. But the rebels were mercifully kept at a distance from us. They remained some time ravaging Tyaraboo, and then returned to their own lands. Prior to their return, Pomarre took the advantage of their absence, and sent a strong party to fall in the dead of the night upon the men, women, and children that they had left at home. This enterprize succeeded; and in two or three hours, near 200 of them, it is reported, were slain. This, instead of intimidating the rebels, inflamed them the more. They professed their determination to be the utter extirpation of the present governors, and we fear much slaughter will be the result of this dreadful commotion.

After the rebels had exercised their barbarity some time in Tyaraboo, they remarched back to their lands; being hastened thereunto by the unpleasing accounts of the destruction of several of their families. Word was continually coming to Pomarre that his foes were approaching. One day it was said, that they were coming up through Fwhaa and Oparre; another day, that they were crossing the isthmus, coming down from the eastward, joined also by the Tyarabooans: while presently after, it was confidently asserted that they had divided their forces, and were coming both ways at once. Pomarre knew not what to do, he caused some works to be thrown up on the west side of One Tree Hill, which would greatly assist in keeping off an enemy on that side; and he made a few faint attempts, by going down to the Nannoo, to draw the Attahoorooans to an engagement.

At last the Nautilus arrived, which appeared to give new life to the king's friends. Pomarre soon prevailed with Captain Simpson, through the mediation of Captain Bishop, to grant him a boat, manned and armed, to accompany him to Attahooroo, where he was very desirous of going to offer up to his god, which the rebels had retaken

in Tyaraboo, some exceedingly valuable (as he thought) presents. He went with his fleet and the Nautilus' boat. The Attahoorooans, who were assembled on the beach, seemed to wait for an attack, but made none. They contented themselves with keeping Pomarre out of the Morai, and obliged him to make his oblation on the sea-beach, at some distance off. As the rebels committed no act of violence, Pomarre, who is rolled up in superstition, would not permit any hostilities to be commenced against them, though the opportunity appeared favourable. Having finished his prayers, he re-embarked with all his people, highly pleased that he had performed so great a service, and returned to Mattavai.

Antecedent to his arrival, Captain Bishop, who now thought that Pomarre's main object in soliciting a party from the Nautilus, was to proceed immediately against his rebellious subjects, and to endeavour to subdue them to obedience, was disappointed at the boat's return without effecting any thing: he therefore requested a meeting of the society, at which were present also Captain House and Mr. Lewin the naturalist. He proposed, that since Pomarre would not attack the rebels, and as they have frequently (so it is declared by those around us) threatened the destruction of the English, the English should, with the assistance of Pomarre's musquetry, go and attack them. Captain House declined engaging with his men in the matter, it being contrary to his orders from Governor King, to take any decided part in the affairs of the country. Mr. Lewin assented, could a sufficient party be formed for the enterprise. The society reasoned some time upon the subject, and concluded with observing, that they did not see it their path of duty to embark in such an undertaking: and recommended, that, as through Pomarre's absence we did not know what his designs were, we should wait his return.

Two days after Pomarre arrived, and renewed his solicitations with Captains Bishop and Simpson, for men and arms, to assist him in quelling the existing rebellion. Captain Bishop desired another meeting, which was attended as before; the subject of actively engaging in the present commotions was resumed. Captain Bishop now informed the society, that he did not wish for them to take part in the business against their inclination; he only requested to know, if it would not be for the society's interest, that there

should be peace; and whether it would not be for the interest of the society, that he should go and act against the rebels. The sense of the society was taken singly upon the subject, when only one negative was found, who objected through a scruple of conscience. Some arguments were now used by Captain Bishop with Captain House, to induce him to permit his men, who only waited his consent, to be employed in the service. Captain House agreed, if the society would indemnify him to Governor King, for a breach of orders. This the society acceded to. Captain Bishop drew up a certificate for the purpose, and the assenting members signed it.

Preparations were now made for the war. By 10. P. M. the whole armament was embarked, and on their way to Attahooroo. The number of Europeans with Captain Bishop, was 19 men, well armed, a boat with the first mate and four men from the Nautilus, a four pounder cannon, and all Pomarre's forces. Brother Elder attended as surgeon. Otoo, and the young prince of Tyaraboo, remained here with a few servants.

On Monday, July 5. Captain Bishop, brother Elder, and part of the Europeans, returned. By Captain Bishop various expresses already received were confirmed, the substance of which was as follows:—

The fleet landed in Attahooroo on Saturday, July 3. At eleven, A. M. a small party of the rebels saw their approach and retired. The enemy was withdrawn to their strong holds, which, on reconnoitering, were found to be, if not wholly impregnable, yet the storming of them must be attended with great loss. Captain Bishop, and men would have made the attempt; but Pomarre and men could not be brought to venture on so desperate an action. Several shot were fired, which in general fell harmless. One of Pomarre's men was wounded in the chin and throat, by a ball from the enemy, though they fired but few musquets, owing perhaps to their scantiness of ammunition; stones they slung in abundance, and rolled down some from a great height, of several hundred pounds weight. On the following morning, a party of Pappara people, marching to join the rebels, was intercepted by a party of the royalists. The leader of the party, who was a great warrior, and his wife, a woman of a very goodly appearance, were slain; the rest made their escape, and got safe to the strong holds. The bodies of the

man and his wife were treated in a most inhuman manner. The rest of the day passed without any particular occurrence, till evening, when Captain Bishop, wearied with the inactivity, irresolution, and want of subordination that pervaded Pomarre's camp, had actually re-embarked his men to return to Mattavai. Pomarre also, who thought it not safe to remain there without the Englishmen, was re-embarking his people with all possible speed. The embarkation was nearly completed, and most of the canoes were moving of, when an unexpected event took place, which gave a new turn to affairs.

A young man who has been with the Society some years, and who had taken to himself the name of To-morrow Morning, had shewn a most active and courageous spirit, and performed such feats of bravery as astonished our countrymen, and excited the admiration of his own. This young man, at the time of embarking, was up with one more at the enemy's entrenchments, braving them to appear and fight, and firing at them as he saw opportunity. At this season a heavy shower of rain came from the mountains. The rebels perhaps deeming this a favourable time, seized, as they thought, the golden moment, and in great numbers rushed out, armed with musquets, spears, clubs, and slings, and chased To-morrow Morning and the other down to the fleet; they at times firing upon him, and he on them.

The noise of the musquets, and their approach, attracted the attention of the people embarked, and stopped their further proceedings. To-morrow Morning came in sight, and gave notice that the enemy was come. In the twinkling of an eye, a few of Pomarre's musqueteers, not yet in the canoes, sprang forward to the combat. A successful discharge of their pieces, obliged the rebels in an instant to turn their backs and fly. In the mean time the seamen and soldiers relanded, and joined in the pursuit of the flying foe, who, in a very peculiar manner, after running some space, in a moment rallied, and faced their pursuers. Some of Captain Bishop's party were sufficiently near for the attack. The sight of the Europeans overpowed the rebels; their spirit failed them, and they now fled in different directions. Some made for the mountains to the right and left, and others directly for their strong holds, to the entrance of which they were chaced.

This most unlooked-for dispensation of Providence, proved highly advantageous for Pomarre, as God gave into his

hands seventeen of the rebels, who were killed upon the spot, all fighting men, inveterate enemies, and among them one of the principal ringleaders of the rebellion. Many others were wounded, but escaped. Though we may be thankful to God for the subduing of those who delight in war, and are averse to peace, yet we find much cause to lament the extreme depravity of man's nature, which admits no bounds to revenge and cruelty, when resentment is roused, and power obtained to execute it. Each of the seventeen bodies was treated in the most wantonly barbarous manner,—pierced with spears, beat with clubs, dashed with stones, derided, scoffed, and otherwise maltreated, as if now susceptible of pain, or affected by their taunts.

Pomarre thought the rebellion was crushed, and that he should have nothing more to do the next morning, than to go and take possession of their strong holds, and wreck his unpitying anger on those who should fall into his hands. Captain Bishop seeing such a sudden change of circumstances, (for all that was done was accomplished while the rain lasted, which was less than an hour) determined to remain the night, and give the finishing blow to the war.

On Monday morning they marched up to the entrenchments, which are about four miles and a half from the beach, but how great was their surprise, when, instead of finding them abandoned, (the plunder of which was already seized on in their imaginations) they saw every part that could be seen as well manned as before, and as lively as ever. They could do no more than discharge several musquets upon them, which could do them but little hurt, and after a while return to the fleet. A woman, an ambassadress, was permitted to pass between the parties. She carried an account to the rebels of those who had been killed, and how they were treated. They received the intelligence with seeming indifference; said that they did not know them; and as for the slain chief, they supposed that he had been carried away by the river, and not slain by the royalists. The surviving ringleader of the rebellion, a relation of Pomarre's, named Tahtahaee, bade the ambassadress acquaint Pomarre, that when they had done to *him* as they had done to Rooa, (the name of the chief killed) then, and not till then, there would be peace in the land.

Captain Bishop knowing that Captain Simpson could not be detained longer from prosecuting his voyage, returned

with the boat, leaving fifteen men with Pomarre. Brother Elder also returned. Pomarree has not lost in the expedition any man killed, and but four wounded; one of whom was by his own party by mistake. One of the Norfolk's men received a slight blow on his hip with a stone. On Tuesday Pomarre sent the Europeans home, and removed his fleet about twelve miles nearer Mattavai, and there encamped.

Upon the whole, this short campaign, through the mercy of God, has tended very much to destroy the strength of the prevailing commotion. The two chiefs above named, (one of whom is dead) may be considered as the life of the rebellion. Their fighting men remaining are but few. As for the body of the people, on both sides, they are always spectators, and prepared to fly, or plunder, and exercise cruelties on those wounded or slain.

Respecting our personal safety, while God is pleased to continue the means he has afforded us, there is little probability now that we shall be assailed in our habitations. But the Venus is expected every hour; on her arrival, Captain Bishop and men will quit the island, if not also Captain House and men. Should that occur, and the disturbances of the island not be settled, what may follow we cannot tell. The Porpoise is looked for, but her coming is dubious. We have suffered considerably by the present distresses, through destroying several inclosures of gardens, and gardens themselves, and pulling down our chapel; all which was done to clear around us as much as possible, in order to prevent an unseen approach, and also the firing of our dwelling from the flames of the chapel, should it be burnt; it being close to the dwelling-house. The Society's labour and expence in erecting the fence, &c. and cultivating the ground, has been very great, and they are now ruined. Our stock of useful articles to pay our workmen, is almost expended; so that should peace be restored, we shall not be able readily to replace our affairs in their former situation.

The work of preaching the gospel continues: and so far the Lord has over-ruled the disorders of the land, by giving several hundreds of this island and Eimeo, an opportunity to hear the word of salvation, who never before did hear it, and perhaps would not have heard it for months to come. One circuit of the island was taken just before the rebellion

broke out, and the gospel preached in every district except Attahooroo. In the midst of great darkness and perplexity of mind, we sometimes have a gleam of hope, that God is humbling this people, and thereby preparing them for a more cheerful and universal reception of his word. Otoo has, of late, on two Sabbath days, desired to hear the word of Jehovah, which was accordingly spoken to him and others of his family, and many of his subjects that he assembled to hear. He seems to have some idea that there is but one God, and expresses no dislike to any part of the plan of salvation, so far as he can comprehend it. Pomarre is a most bigotted man, and is, as it were, the soul of his country's abominable superstition.

The civil war that existed in Ryatteea, when the Royal Admiral was here, has lately been quelled, and the chief remains in his full power. Since Pomarre's retreat from Tyaraboo to Mattavai, a flame of a like nature broke out at Eimeo; but Pomarre sent over a strong party, which for the present extinguished it, with the loss of twenty of the rebels.

From the statement of the foregoing particulars, we leave it to our honoured fathers' and brethren's better judgment to consider, whether or not it would not be expedient to fix such a body of missionaries on Otaheite, and to accommodate them with every necessary, as to be independent of the support of the chiefs, and not to stand or fall as they stood or fell; and whence also the gospel may be dispersed abroad among the neighbouring islands, as the leadings of Providence directed the way. This, we say again, that had not God, in his great mercy, unexpectedly and singularly lodged Captain Bishop and men on the island, and wrecked the Norfolk on our coast, we should this day most assuredly have been, with Pomarre, &c. expelled the island, (if not some of our lives cut off) and our usefulness, it may be, at an end.

Through the mercy of our heavenly Father, we, in general, enjoy a good portion of health and strength. Our prayers are for Sion's increase and prosperity. We beseech you to pray for us.

We remain, dear and honoured fathers and brethren, your affectionate brethren and sisters in the Lord,

JOHN JEFFERSON, for the Society.

Extract of a Letter from Mr. Henry, to Mr. S. Pinder of London, dated July 2. 1802.

NUMBERS of people, who from different districts flock to Mattavai for refuge, now hear the word of life, and Otoo's mind is so far changed, and his superstition so diminished, that instead of being greatly averse to our preaching the doctrines of Christianity in the land, and using all his influence (secretly at least) to deter the people from hearing them, as we expected he would when we should commence our public exercises, he happily rather countenances and encourages our labours in this way, and last Sabbath, and the Sabbath but one before, requested to hear the word of God, and was, with the rest of the royal family, and some hundreds of people, assembled by his orders, addressed on the first Sabbath by brother Jefferson, and on the last by Brother Nott; but not so many people were assembled then as on the former occasion.

As a proof of our toleration here, and the liberties we enjoy in propagating our religion, I shall just relate an occurrence of last Sabbath. Mrs. Eyre and Henry taking a walk in the afternoon towards the king's house, which is but a small distance from ours, for the benefit of the air, the king sent to them, and invited them in, and while they were sitting with him, he took into his head to send for me. When I came to him, he placed me close by his side, as he usually does any of us when we visit him; and after a little conversation had passed between us about the ship in the harbour and other things, he mentioned the sacred name of Jehovah, in the broken manner the natives in general do. This I pronounced *Yehovah*, (the Hebrew pronunciation of it) and he repeated it after me very properly. I then told him, this was a sacred and powerful name, and not to be mentioned irreverently; and took occasion to represent Jehovah as the only true God, and to point out his power and greatness as the Creator of all things; observing, that the gods of Taheite were only evil spirits, banished by Jehovah to the Po*, for their rebellion against him; and that there

* The Taheitans consider their images as representatives, or vehicles, of the gods which are in the Po; i. e. the invisible world.

were many such, who deceive men, desiring their destruction: that our forefathers in Britain were deceived by them in time past, and worshipped them and images like the Taheitans, until the servants of the true God came there, and taught them his word, which they attending to and receiving, cast away their false gods, and took Jehovah for their God, and served him. Thus much of my discourse to him and his attendants on this occasion, is sufficient to shew what liberties we may take, &c. To relate, in order, all that I told them, would take up too much time; suffice it briefly to observe, that I treated of the fall—the way and method of salvation by Jesus Christ—and the happiness or misery of the souls of men after death—of the resurrection, and of the misery of the wicked, and happiness of the righteous afterward. All which things the king listened to with attention and apparent pleasure; and when I was about to depart, he requested me to meet him, with the rest of the brethren, in the evening, to teach him and the people again the word of God, which was done as before related.

Report of the Standing Committee of Missions, &c.

(Continued from Page 320.)

THE benevolent spirit of the gospel, the committee doubt not, will induce many who have tasted that the Lord is gracious, to aid in spreading the knowledge of him, and to support, by their liberality, a plan so well adapted to that end as is the one they have in charge:—it may be most convenient to some to do it by way of *legacy:* and that the pious intentions of such may not be frustrated, through inaccuracy in expressing their intention in that part of their wills, the committee take the liberty of subjoining a form which will effectually guard against it.

FORM OF A BEQUEST,

Item, I give, devise and bequeath, to the Trustees of the General Assembly of the Presbyterian church in the United States of America, and to their successors and assigns,

to be applied, under the directions of the said General Assembly, to [the establishment and support of missions for spreading the gospel among the frontiers and Indians, and

for the religious instruction of the blacks within the United States.]*

It has been mentioned that the committee have opened an extensive correspondence. This they are endeavouring to carry on with all Missionary Associations, both in foreign countries and in our own. It is supposed that their letter to foreign missionary societies contains information which it may be useful to give to the *public* in this appendix—It is as follows—viz. To

The General Assembly of the Presbyterian church in the United States of America, at their sessons in May, A. D. 1802, appointed "a standing committee, of missions," a part of whose duty was declared to be, "to correspond with missionaries, if necessary, and with all other persons on missionary business."

The committee, after attentively considering this part of their trust, have concluded that it will probably both aid and gratify the Assembly, to be informed of the measures and success of others engaged in missionary undertakings. They are also disposed to believe that a mutual communication of the plans, purposes and prospects, of the various missionary associations in Europe and America, with the effects of their exertions already produced, may greatly encourage, and assist each other, in their common efforts to propagate the precious gospel of Christ, among those who have hitherto been destitute of its blessings.

The committee, therefore, will take the liberty of communicating to you a short statement of the missionary business under the superintendance of the Assembly, and of other societies of christians in the United States; and will then request of you, in return, answers, to certain questions which they will specify, from which they hope to be both instructed and animated in their arduous work.

From the time that the Presbyterian church was organized in this country, which was at the commencement of the last century, the practice has existed among us, of sending ministers of the gospel to preach to those who had not its institutions regularly established among them. This, however, for a number of years was done only, or principally, to

* If the donor shall intend the legacy for any other purposes of the Assembly, the same form may be used, omitting the words included in [ ] and inserting, instead of them, such as shall designate the special use intended.

such people as requested the aid which they received from Presbyteries and synods. The number of our ministers was then small, themselves and their flocks were poor, the country was thinly inhabited, and frequently the places calling for ministerial labour were considerably remote. Gradually, however, all these circumstances were ameliorated; and the duty of sending the gospel without solicitation to the regions destitute of it, was more sensibly felt, and more easily executed. Our church indeed has always considered missionary labours as an object of importance; which they have accordingly pursued, at sometimes with a greater, and at others with a less degree of zeal. The Rev. David Brainard, the Rev. John Brainard, the Rev. Charles Beatty, and the Rev. George Duffield, all members of the synod of New-York, went on missions to the Indians, between the years 1740 and 1765. Accounts of all these missions except that of the Rev. John Brainard, have been published. Salaries were given to the two first mentioned, by the society in Scotland for propagating Christian knowledge. During the period already specified, and for several years succeeding it, missions were also sent to the Europeans, and their descendants, who were settled in the Western parts of the states of Virginia and North Carolina.

But it was not till the year 1789, when the supreme judicature of the Presbyterian church was made a delegated body, and denominated a General Assembly, that any measures were taken to establish a regular and permanent fund for the support of missions. Before this their support was gratuitous, and those who undertook them commonly sustained a principal part of the expence. But the Assembly, at their very first sessions, formed a plan for obtaining a permanent fund, and directed that voluntary contributions to it should be sought for, and received, in all the churches under their care. Considerable sums of money were accordingly collected in this manner, and carefully and economically applied, to enlarge the sphere of missionary usefulness. In the years 1795 and 1796 the sum of Dollars 1226.50 was expended for this purpose.

In the year 1799 the Assembly obtained, from the legislature of the State of Pennsylvania, a charter of incorporation, whereby certain individuals of their communion were impowered to hold property, both real and personal, for charitable and pious purposes, and subject to the order of the As-

sembly. In consequence of this event very considerable donations have been made, and the fund for supporting missionaries is now respectable, and has the prospect of a still further increase.

For three years past seven or eight missionaries have been annually sent out, besides a stated missionary, who resides on the frontiers of the country, to direct the labours of others, and to spend six months of the year himself, in travelling and preaching. The success of these missionaries, among the white inhabitants who have received their labours, has been very considerable. They have already been instrumental in establishing churches through a large extent of country, and their preaching, under the divine blessing, has manifested the power of evangelical truth in the hopeful conversion of many souls. In a word, they are annually forming into regular congregations, the people who emigrate from the interior of our country to the wilderness that surrounds it, and planting and cherishing among them the seeds of genuine piety.

There are four descriptions of people to whom the Assembly, at present, are endeavouring to send missions. 1. To those who are settled on our frontier; with whom, as just stated, they have had much success. 2. To certain places in the more settled parts, where the gospel has not been regularly established. Here, too, there has been some success, and the prospect of more is promising, if it be not clouded by the want of suitable missionaries. 3. To the black people, or negroes, of the United States. These, in the southern part of the Union, are mostly slaves, extremely ignorant, and, from the rank they hold in society, difficult of instruction. The Assembly however, have, for two years past, employed a missionary of their own race and colour to travel and labour among them. He is a man of education, as well as of prudence and piety, and has been well received. 4. To the Indians, or Aborigines of our country. The Assembly have not yet been able to find a suitable missionary to be sent among them; but it is hoped that it will not be long before more than one will be obtained. Other societies, as will presently be seen, have, in this particular, been still more fortunate than ourselves*.

(To be continued.)

* Since the committee reported the draft of this letter to the General Assembly, they have obtained an Indian missionary, as is stated in the preceeding part of this Appendix.